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Excerpt: The sensing exercise (in answer to Priscilla
Saunders)

AUGUST 28, 1963

SENSING EXERCISE

It is the relationship between your mind and parts of your body. And the one thing that you have to keep in mind regarding sensing is that you do not force it. I explained it once. One sits; one relaxes, relaxes every part of oneself as well as one can. This takes a little while unless one is already used to relaxing in ordinary life which, of course, is something that one gradually learns to do when you practise it time and time again to relax, even when you walk.

But assuming now for a moment that you want to sit, you relax, you drain as it were everything that is of a muscular tension of your body, everything that is extraneous as far as your feelings are concerned and your thought process also reduced to a minimum of simply maintaining a certain state of mental, let's call it, partly an equilibrium, or partly certain thoughts to which you do not pay attention but they will take place. For instance, you will sit when your eyes are ^{not} closed and even when your eyes are closed you still receive impressions thru any one of the sense organs. You simply accept them as they are; you do not pay attention to them; you do not change them. Only they exist and, as I say, when not paying attention to them they require a very small amount of energy.

The attention that has to be sent as it were to the different parts I want to sense has to be sent in such a way that they are more attracted than sent. That is, you make the part that you want to sense, your right arm, porous. It is as if you want to make that part, your arm, open to receive some form of energy as attention

from your brain. And the attraction of that, the fact of it being open, with the brain being ready to sent it, need not have any push. That is, I become for myself in that relaxed state as if certain things can happen simply by opening a valve in which air will flow instead of pushing air from my head. I use air as an example of energy. Pushing it from my head to my arm, my arm is now as it were a vacuum that is being filled by the attetnion coming from my head.

It is important that one realizes that because as soon as you start forcing it, "I want to sense" you usually introduce much too much of a thought process and it is not necessary for sensing. Sensing is very simply a relationship of the mind functioning in a certain way recieveing an impression. When it is returned from the arm, receiving that impression of the arm existing.

And the way to start it is simply to be quiet and then to let the attention as it were be attracted from the (arm?) towards the arm. Then when it is there it can return and one gets an impression of the arm, that image is existing then at the time a sensation in ones head. At the same time, it creates a sensation, a realization of existence in the arm. When once that relationship is established then you can, by means of your mind, intensify it or reduce it. You can also focus it at different places of your arm. And it then can be compared to a searchlight in which the ^{light} rays are represented by ~~rayxxx~~ attention rays going from your mind to your arm.

This you do in a very simple way as soon as you can that you feel that you have relaxed enough. You become aware of your arm and you must not let that go until you are satisfied that that is all you can do. You will see that towards the end you will want to force it.

That you must oppose. But there is definitely a relationship of which you also become aware. When it is satisfied, that is, when you have done all you can do, that is, you feel that the attention is exhausted, you then can go to sensing your right leg.

And I once explained that if there is difficulty of changing immediately from ones arm to the leg that you as it were wothdraw the attention to your head and then again send it put. Much of this, of course, sounds very theoretical until you start doing it. And when you start doing it you will find out what in your particoular case is objectionable or rather where your obstacles are. And that you have to find out for yourself because it is not always the same with different people. It functions a little differently, particularly in the beginning. And before you get a certain dexterity in it it will take a little while. You have to do it many times. And you go then from right ar to right leg, left leg, left arm. After that you are quiet and you collect yourself.

By means of this, when I do it correctly, I have a separation of part of myself becoming aware of part of myself. And it is the best way by which I cab actually become separated because, if I want to sense inx this way, that is, become xxm aware of the existence only and have no further judegement or no desire for wish to change, I then will, because of this exercise in sensing, I will be awake. So, do thatx twice a day. At l ast fifteen minutes. It will take long-erix in the beginning. It has to come to a point when you say, "I wish to sense" immediately that I sense, that then that intensity of sensation, that one immediately has this realization of something existing. That is where it has to go but it is impossible to get it in the beginning, impossible. So, be patient about it.